

other even number of people. A smaller number than ten produces an effect of insufficiency. The dancers stand together generally in two rings, one within another, with hands in particular positions, and start with the song a series of slow and rhythmic movements so designed that as they move their hands forwards and back, each hits the stick in the other's hand and beats time to the music they sing. In the course of the dance, each man changes his place from the inner to the outer and from the outer to the inner circle. In course of time, they complete the circle and go back each to his old place. They complete several such rounds in the course of one song. The songs are of various kinds. As illustrating some of them, I might say a few words about the songs that I heard at Aldur some years ago. One of them related to one Rangappanaika, "Rangappanaika, Rangappanaika," it calls out, "Oh come and tell us what we shall do in this juncture. The foreigners have come to the land and are despoiling and ill-treating the people. The}' are sweeping up the wealth of the country, they are raiding the land." It is a long story and goes on to say that Havalli Veeregowda, Dronan-kodige Dodde Gowda, Vastara Halge Gowda and other chief Gowdas of the country gathered together in council to settle what should be done in the circumstances. When all had come, one man whose counsel was most

needed, Rangappanaika, had not come, and
so they all
called out to him. Some of the words in
the song
sounded curious to me -tfvhen I first heard
it, "Don't
go to Mysore and don't pay rent!" This
apparently
was what was settled at the meeting. The
foreigner
who had come to the country, however, was
still there